David Myatt And The Dark Side

Regarding the much discussed question of David Myatt and his alleged involvement with the Dark Side of the Occult and especially with a sinister group - the O.N.A. - in my opinion there are three alternative scenarios.

Possible Myatt Scenarios

1) Individuals can choose to accept Myatt's consistent and decades long denial regarding being 'Anton Long', and his claim that his occult involvement (such as it was) was brief and - as he mentioned in *Ethos of Extremism* and (decades ago) to people like Professor Kaplan - occurred in the 1970s when he participated in a clandestine occult honeytrap for the sole purpose of subversively aiding his then fanatical nazism [1].

Thus, as he outlined in his autobiography *Myngath*, in his *Ethos of Extremism*, and in many other of his writings, (i) for 30 years he sincerely believed in nazi ideology, in a neo-nazi revolution, as evidenced by his political and para-military activities, by his imprisonment, his writings, and his leadership of the NSM and Reichsfolk; and (ii) that following a decade of travels in lands such as Egypt [2] and a growing admiration of Muslims he personally met, he converted to Islam and spent many years sincerely trying to live the Muslim way of life; (iii) that following the death of his then partner he was forced to re-evaluate his life and beliefs and which re-evaluation led to him rejecting all forms of extremism and developing the personal weltanschauung he termed 'the numinous way' (aka the philosophy of pathei-mathos).

In this first scenario Myatt was a fallible if arrogant trouble maker - a rebel and a fanatic - who gradually learned humility [3] after an eventful life, and who rediscovers his humanity, and admits his mistakes, following a personal tragedy.

2) Individuals can choose to believe that David Myatt was and is Anton Long and that his 30 years as a nazi and his 10 years as a Muslim were part of some life-long sinister and cunning plan of his to subvert society and that he was so sinister and so skilled at deception and so charismatic that he could: (i) initially convince people about his sincerity regarding being a nazi fanatic and then a sincere Muslim, and (ii) also fool scores of people consistently for 30 years (in the case of NS) and 10 years (in the case of Islam) and (iii) that in order to maintain the charade he was prepared to and did endure imprisonment (in the case of NS) and was prepared (in the case of Islam) to be regarded by various governments as a terrorist and so be liable to arrest, interrogation, extradition, and imprisonment, and (iv) while doing all the foregoing also managed to create, expand, write for and run the O.N.A.

In this second scenario he is some kind of evil genius (with good acting skills) involved in a decades long and international sinister conspiracy; someone who, astonishingly [4], is capable of living a double (or triple) life for years on end and capable of manipulating and duping (for years on end) all kinds of people from hardened criminals to neo-nazi ruffians to devout Muslims to believing Christians to intellectuals.

3) Individuals can choose to believe - as some conspiracy minded individuals have suggested [5] - that he has spent most of his adult life as some kind of government/state asset, undercover operative, or agent provocateur, having been recruited either at University or during his time with the underground paramilitary group Column 88 (part of NATO's secret anti-communist Gladio network).

In this third scenario he is a loyal servant of the British state - a patriot, a ruthless operative (inciting violence, disorder, subversion, and terrorism) - who obeys a covert chain of command, and which British state indulges in and has indulged in 'dirty tricks' in order to protect its security and its interests, and which 'dirty tricks' include undercover surveillance, entrapment, infiltration and disruption of groups perceived to be a threat and/or terrorist, and - possibly - using terrorist (and extremist) groups/the threat of terrorism as a pretext for greater surveillance and government control.

Explanations Required

Those who believe versions/scenarios 3 and 2 (the agent provocateur and the satanist scenarios) have to explain Myatt's life - and his philosophy, his personal letters, and his mystical writings - since 2006, and which life and which writings (many of which writings deal with humility, compassion, his remorse about his extremist past, and his mistakes) do not fit the theory of Myatt being either a life-long satanist or some dedicated ruthless covert government

asset. The only explanations consistent with those versions of Myatt's life are the following additional assumptions:

(i) that his numinous way/philosophy of pathei-mathos is something he does not personally believe in, and he diabolically constructed it as some sort of smokescreen or jape; and

(ii) that his personal writings are all lies, some clever attempt (by an amoral genius) at obfuscation [6] to divert attention from 'the sinister deeds'/the covert ops such believers believe he has done and probably is still doing, or was doing until very recently; or

(iii) in the particular case of the agent provocateur theory, that c.2006 he 'retired' and devoted himself to expressing what he really believed in all along or what he came to believe following a lifetime of state-sponsored covert activity.

Furthermore, those who accept version 2 (the satanist scenario) have additionally to explain not only the lack of factual evidence proving he is a satanist [7] but also many other things about Myatt's life, among which are the following [8],

1) His time as a Christian monk and his many subsequent writings praising Catholicism in particular and Christianity in general [9].

2) His *Occultism and National-Socialism* text - written in the 1980's and republished in the 1990's and again around 2006 [10] - and in which he denounced occultism.

3) The "small matter" of him being married in Church in accordance with the Christian ceremony of marriage.

4) His semi-autobiographical poetry [11].

5) His voluminous writings about the hubris of extremism, and about his rejection of and his remorse concerning his extremist past [12].

6) An extensive seven hour search of his home by six Detectives from Scotland Yard in 1998 failed to find any occult items or literature.

7) A forensic analysis, by the police, of Myatt's seized computers following his arrest in 1998 failed to find any occult material.

Again, the only explanation of these things consistent with the Myatt as satanist scenario is that he is and was not only the astonishingly cunning, duplicitous, evil genius mentioned above, but also someone who has now (again astonishingly) contrived to create yet another persona for himself (as philosopher of 'the numinous way' and humble penitent) and which persona he has managed to rather convincingly and certainly consistently portray through letters, poems, and scores of essays, spanning some six years (2006 -2012) [13].

Conclusion

We basically have a choice between:

(i) believing Myatt is an astonishingly diabolical, duplicitous, creative, polymathical genius who over four decades has been playing 'sinister games' and who has not deviated from his youthful sinister cunning plan, and which diabolical genius makes the likes of Crowley and LaVey (and everyone else associated with modern Satanism and the 'left hand path') seem pathetic and mundane; or

(ii) assuming Myatt has spent most of his adult life as a covert servant of the British state; or (iii) accepting that Myatt has lived a quite adventurous (but not an exceptionally amazing) life, has made mistakes, has suffered a personal tragedy, and has learned from and been changed by his experiences and by that tragedy.

How do we choose? I have always admired Isaac Newton's Rules of Reasoning of which the first is:

> "We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearances.
>
> To this purpose the philosophers say that Nature does nothing in vain, and more is in vain when less will serve; for Nature is pleased with simplicity, and affects not the pomp of superfluous causes."

To guide us toward choosing one of the three suggested explanations of Myatt's diverse life we might profitably apply this rule of reasoning. Which of the above three scenarios is therefore the most plausible? Which offers the most simple, the most rational, explanation for Myatt's peregrinations? Which require the pomp of conspiracy theory, and which involve superfluous causes, and (sometimes bizarre, sometimes astonishing) ad hoc assumptions and claims?

I know which one I favor.

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2012
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Footnotes

[1] In part two of his political memoir *Ethos of Extremism* - covering the years 1973-1975 - Myatt wrote:

> "There also developed in me during this time, and because of my involvement with C88, a realization that

both covert action and terrorism were or might be useful tactics to employ in the struggle for victory, a struggle which I - extremist and fanatic that I was - accepted would be brutal, violent, and bloody, and thus possibly cost the lives of some of us, some of our opponents, and even some non-combatants [...]

In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.

The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.

Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me.

First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]

For some time, this underground group appeared to flourish, with some 'respectable' people recruited - initially a lecturer, a solicitor, a teacher, among others - with some of the recruits becoming converts to or in some way helping our political cause, and with such clandestine recruitment aided, later on, by some unexpected, non-factual, unwanted, publicity.

But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the raisons d'etat of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist."

[2] In part six of *Ethos of Extremism* - dealing with the years 1998-1992 - Myatt wrote:

"There was no sudden decision to convert to Islam. Rather, it was the culmination of a process that began a decade earlier with travels in the Sahara Desert. During the decade before my conversion I regularly travelled abroad, with this travel including well-over a dozen visits to Egypt and a few visits to other lands where the majority of the population were Muslim.

Egypt, especially, enchanted me; and not because of the profundity of ancient monuments. Rather because of the people, their culture, and the land itself. How life, outside of Cairo, seemed to mostly cling to the Nile - small settlements, patches and strips of verdanity, beside the flowing water and hemmed in by dry desert. I loved the silence, the solitude, the heat, of the desert; the feeling of there being precariously balanced between life and death, dependant on carried water, food; the feeling of smallness, a minute and fragile speck of life; the vast panorama of sky. There was a purity there, human life in its essence, and it was so easy, so very easy, to feel in such a stark environment that there was, must be, a God, a Creator, who could decide if one lived or died.

Once, after a long trip into the Western Desert, I returned to Cairo to stay at some small quite run-down hotel: on one side, a Mosque, while not that far away on the other side was a night-club. A strange, quixotic, juxtaposition that seemed to capture something of the real modern Egypt. Of course, very early next morning the Adhaan from the mosque woke me. I did not mind.

Indeed, I found it hauntingly beautiful and, strangely, not strange at all; as if it was some long-forgotten and happy memory, from childhood perhaps.

Once, I happened to be cycling from Cairo airport to the centre of the city as dawn broke, my route taking me past several Mosques. So timeless, so beautiful, the architecture, the minarets, framed by the rising sun...

Once, and many years before my conversion, I bought from a bookshop in Cairo a copy of the Quran containing the text in Arabic with a parallel English interpretation, and would occasionally read parts of it, and although I found several passages interesting, intriguing, I then had no desire, felt no need, to study Islam further. Similarly, the many friendly conversations I had with Egyptians during such travels - about their land, their culture, and occasionally about Islam - were for me just informative, only the interest of a curious outsider, and did not engender any desire to study such matters in detail.

However, all these experiences, of a decade and more, engendered in me a feeling which seemed to grow stronger year by year with every new trip.

> This was the feeling that somehow in some strange haunting way I belonged there, in such places, as part of such a culture. A feeling which caused me - some time after the tragic death of Sue (aged 39) from cancer in the early 1990's - to enrol on, and begin, an honours course in Arabic at a British university.
>
> Thus, suffice to say that a decade of such travel brought a feeling of familiarity and resonance with Egypt, its people, its culture, that land, and with the Islam that suffused it, so that when in the Summer of 1998 I seriously began to study Islam, to read Ahadith, Seerah, and the whole Quran, I had at least some context from practical experience. Furthermore, the more I studied Islam in England in those Summer months the more I felt, remembered, the sound of the beautiful Adhaan; remembered the desert - that ætherial purity, that sense of God, there; and remembered that haunting feeling of perhaps already belonging to such a culture, such a way of life.
>
> Hence my conversion to Islam, then, in September of that year, seemed somehow fated, wyrdful."

[3] Of this learning of humility, Myatt - in his *Pathei-Mathos, A Path To Humility* - writes:

> "In terms of my own pathei-mathos, the culture of Islam – manifest in Adab, in Namaz, and in a reliance on only Allah, and a culture lived, experienced, by me over a period of some nine years – was not only a new revelation of the numinous but also a grounding in practical humility. The very performance of Namaz requires and cultivates an attitude of personal humility, most obvious in Sajdah, the prostration to and in the presence of Allah, Ar-Rahman, Ar-Raheem; a personal humility encouraged by Adab, and shared in Jummah Namaz in a Masjid and during Ramadan."

[4] Even adherents of the Myatt is a satanist scenario are forced to admit that this kind of supposition is astonishing:

> "Even more astonishing than this transition [from neo-nazi to Muslim], is that it seems both his Nazism and Islamism are merely instruments for the ONA's underlying sinister esoteric plots." Per Faxneld: Post-Satanism, Left Hand Paths, and Beyond in Per Faxneld & Jesper Petersen (eds) *The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), p.207. ISBN 9780199779246

[5] As the Canadian author and satirist Jeff Wells wrote:

> "Is Myatt an agent provocateur, a shit-disturber who can’t settle upon a radical philosophy, something more, or something less? It’s difficult to assess motive, but consider that he has been arrested numerous times for such things as writing and disseminating 'practical terrorist guides' [and] on suspicion of conspiracy to murder. These cases have always been dropped due to 'lack of evidence'. Does he enjoy protection? The record is suggestive that he does...
>
> So again: whose interests are served by there being a David Myatt? Is he is own man - or men - or does he belong to someone else? Or is it something else - an intelligence service perhaps?" Nine Angles of Separation, 2005

An overview of the theory of Myatt as agent provocateur is given in the 2009 text *David Myatt: Agent Provocateur*?

[6] As one exponent of the Myatt is a satanist scenario states in respect of Myatt himself and some of Myatt's writings:

> "[The article] appears to be part of the game that Myatt is playing with the media [...] His conversion to Islam was probably nothing more than a game of make-believe [...] It is my claim that Myatt's move to Islam is part of a sinister strategy that has its roots in the insight roles and idea of sinister dialectics within the ONA [...] Myatt's life-long devotion to various extreme ideologies has been part of a sinister game that is at the heart of the ONA." Senholt, Jacob. *Secret Identities in The Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism and National Socialism in the Order of Nine Angles,* in Per Faxneld & Jesper Petersen (eds) *The Devil's Party: Satanism in Modernity*, Oxford University Press (2012), pp. 266, 267, 269.

The relevant expressions in the above quotation are 'appears to be', 'probably nothing more than', and 'my claim'. For no evidence is adduced. Is it tendentious to claim, as Senholt does, that Myatt's years as a Muslim were 'nothing more than a game of make-believe' given that Myatt put himself at risk of arrest, interrogation, extradition, and imprisonment, by preaching Jihad, meeting with Islamists, and penning texts supporting suicide attacks and bin Laden, and thus merited a mention at NATO conferences on terrorism in 2005, in 2006, and again in 2010?

It would be interesting to know how the exponents of the Myatt is a satanist and Myatt is Anton Long scenarios explain the contents of the two volumes of Myatt's personal letters that have been published, since these letters - just like Myatt's poetry - portray a person very different from a satanist playing 'sinister games'. Would they claim these letters were 'nothing more than make-believe' and thus part of the sinister game they allege Myatt is playing? The two volumes in question are *Selected Letters, 2002-2008* (pdf) and *Extracts from Letters to Friends*, 2008-2011 (pdf).

[7] In *A Matter of Honour*, Myatt wrote:

> Since at least 1997 I have no doubt been under regular covert surveillance by Special Branch and MI5 – and especially so since 9/11 given some statements I made while a Muslim - with all my communications (internet, telephonic) monitored via GCHQ. Indeed, following my conversion to Islam and during the time I seemed to be, for the security services and the Police, 'a significant person of interest', I recall many meetings and friendly conversations with one of the Special Branch officers on attachment to the city near where I was then living.

Given such surveillance and interest, no doubt there are records somewhere of my activities as a neo-nazi extremist; of my subsequent life as a radical Muslim supporting Jihad, and finally of my life as a reclusive philosopher, a friend of σοφόν who seeks, through λόγος, to uncover – to understand – Being and beings, and who thus suggests or proposes an ontology of Being.

What there will not be, will be any records of 'Myatt as Satanist'.

[8] q.v. *David Myatt: A Matter of Honour* (e-text 2012).

[9] These writings include *The Pursuit of Wisdom* (2011), *Just My Fallible Views, Again,* and the collection *Pathei-Mathos - A Path To Humility* (2010-2012).

[10] https://archive.org/download/myatt-occult-ns/myatt-occult-ns.pdf

[11] According to Myatt his poetry "was composed between the years 1971-2012, and is of varying quality. Having undertaken the onerous task of re-reading those poems that I still have copies of, there are in my fallible view only around a dozen that I consider may possibly be good enough to be read by others. This collection ['Relict'] contains these few poems, and most are autobiographical in nature."

[12] These writings about his rejection of extremism include (i) A Rejection of Extremism (pdf), (ii) Meditations on Extremism, Remorse, and The Numinosity of Love, (iii) De Novo Caelo (pdf).

A selection of quotations about extremism taken from Myatt's recent writings are given in the e-text *Concerning Extremism*. See also *From Extremist to Mystic*.

For Myatt's analysis of extremism as hubris see (i) Some Personal Musings On Empathy, in relation to the philosophy of πάθει μάθος [Part Two of Myatt's Recuyle Of The Philosophy Of Pathei-Mathos] and (ii) Enantiodromia and The Reformation of The Individual [Part Three of Recuyle Of The Philosophy Of Pathei-Mathos].

[13] Some of his letters from this period are included in the collection *Extracts from Letters to Friends. Selected Letters of David Myatt, 2008-2011*.

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David Myatt: Selected Bibliography

(URL's updated 2024)

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